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and "non-progressive."[2] The second group was the Kuomintang elite, many of whom derived their anti-religious views from the intellectual leadership. For others in the Kuomintang elite the older Confucian view of religions, reinforced by nationalist feeling, reasserted itself; consciously or unconsciously they reverted to the view that no strong self-respecting government should tolerate independent religious bodies that challenged the government's right to control all aspects of public and private life.

Religions in the twentieth century were caught in this crossfire of negative sentiment and attack. To modernize and to become militant was to provoke state suppression, and the effort of religious leaders to stem the rising tide of intellectual materialism failed.[3] In the countryside the old folk religions -- varieties of Buddhism and Taoism -- continued to wither away. Christianity made some advances, but it was always tainted by its foreignness, by the fact that its missionaries came with the backing of the Western powers which held China in thrall.

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2. O. Brière, "Les courant philosophiques en Chine depuis 50 ans," Bulletin de l'université de l'Aurore, No. 40, 1947, pp. 561-654.

3. O. Brière, op. cit., passim.

779 Moslems in Shanghai, measures have allegedly
563 been taken to provide for their special
177 religious dietary needs,[58] and there are references to special food shipments for Ramadan. Such measures would tend to reduce initial suspicion and resistance among the Moslems and, in the long run, to make integration easier. The processes of Communization, secularization, and integration will probably advance less rapidly in a strongly Moslem province such as Yunnan than in the provinces of North China and the Yangtze valley. The measures we have noted plus the activity of the Moslem cadre, backed by the full force and apparatus of Communist government, will ultimately do more to reduce the age-old separatism and resistance of Islam than the measures of earlier Chinese governments.

V. CATHOLICISM

779 The older of the two Christian faiths in
797 China has had 350 years of missionary and organizational experience. It is, in China as elsewhere, resourceful, flexible, and highly disciplined. In modern China, Catholicism has repeatedly come under nationalistic attack

58. Ibid.

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779 because of its foreign support and its allegiance
797 to Rome. The church has countered these attacks in a variety of ways: it has encouraged the Sinicization of Church symbols, e.g., the Virgin is portrayed as a Chinese woman in Chinese dress; it has given its foreign missionaries a more thorough grounding in Chinese language and culture, so that the best of them, wearing Chinese scholars' gowns as habits, speaking excellent Chinese, can make their way successfully in any stratum of Chinese society. The
793 most striking response to nationalistic attacks has been the increasing use of Chinese priests throughout the hierarchy. This is part of world-wide policies in any age of rising nationalism. The following figures indicate the dimensions of the change since 1900:[59]

	Chinese Catholics	Foreign Priests	Native Priests
1900	700,000	1,375	471
1948	3,275,000	3,015	2,676

59. Jean Monsterleet, S.J., Les Martyrs de Chine parlent: L'Empire de Mao Tse-tung contre l'Eglise duChrist, Paris, 1953, p. 32; hereinafter cited as Monsterleet.

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797 This process of replacing foreign clergy with Chinese clergy has made greatest progress in the older Catholic areas in North and Central China, the least in such provinces as Kweichow and Kwangsi. There are 144 dioceses or apostolic prefectures, and 29 of these, in the major cultural and commercial centers, are administered by Chinese prelates.[60] The elevation of a Chinese priest to the College of Cardinals in 1946 was a striking symbol of the Church's intention to advance the process of Sinicization.

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797 Catholic cultural and educational activities have played an important role in the advance of the Church. Schools, colleges and universities have, on the one hand, made it possible for the youth of Chinese Catholic families to have a complete modern education under Church auspices and control; on the other, the colleges and universities have given the clergy a chance to win over non-Catholic youth enrolled as students. Catholic scientific and cultural research, such as that carried on at the famous Zikawei Observatory near Shanghai, make it clea that the Church and modern science are not in direct opposition to one another.

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60. Ibid.

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779 797 The situation in 1945-46 was encouraging to Chinese and foreign Catholics. The clergy was being rapidly Sinicized, charitable work was going forward, Catholic educational institutions were full. Native and foreign clergy had gained approval for their work in the war of resistance against Japan. At the same time there were developments which, especially in the light of later events, promised trouble to the Church. The exchange of [648] envoys between the Vatican and the Nationalist Government took place in 1946; that Bishop Paul Yu-pin was widely believed to have strong influence with the Nationalist Government, boded ill for the Church when the government declined in power. As the Communist power increased, 668 798 797 779 the persecution of the Church, begun in Communist area in 1937, was a grim warning of what might be in store for Chinese Catholicism as a whole.[61] Catholic Action, the association of enthusiastic laymen for the advancement of the Faith, had been growing in all parts of the country from 1928 onward; there were

61. Cf. Raymonde de Jaegher and I. Corbally Kuhn, Tempête sur la Chine, Paris, 1953.

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two-hundred adult groups and thirty youth groups as early as 1930.[62] In 1948 the Papal Nuncio ordered the formation of the Legion of Mary, a more militant, zealous, and disciplined organization of Catholic laymen, which in many areas absorbed the Catholic Action groups. The new organization was set up by an American priest, and it had the Chinese name of Sheng-mu chün, Army, or Legion, of Mary. Many experienced Catholic missionarie were doubtful if any strong Chinese government would tolerate this type of militant organization. The group has proved of major propaganda value to the Communists and an object of their most ruthless measures of oppression.[63]

Communist policies and propaganda have made the most of all the vulnerabilities of the Chinese Catholic Church. Its foreign "imperialist" and Kuomintang connections were played

62. Monsterleet, p. 148. It seems to have had much less strength in the Southwest than in the major cultural and commercial centers. Cf. Monsterleet, pp. 32-33.

63. Cf., Hsü, Hsin-Chung-kuo ti tsung-chiao ko-hsin yü-tung [The Movement for Religious Reformation in New China], Shanghai, 1951, pp. 9-13. Hereafter cited as Hsü.

1:Stanford U. S-4, 5 1956 AF16 SW China
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798 up, and nationalistic feelings against it were
•797 aroused. Its role as property owner --
779 "foreign capitalist-imperialist oppression" --
was dramatized during the land reform period, and local ignorance and hatred turned against it.[64] Old and long discredited accusations were made against Catholic charitable organizations: the Sacred Heart Home for Children in Nanking was labeled a "little Buchenwald" and the sisters were accused of torturing, neglecting, and selling Chinese children.[65] The war in Korea provided the occasion for an increasing number of accusations of espionage against Catholic clergy.

Communist government measures have been many, but the main steps resemble those taken against other religious groups. The 1950 campaign for "triple independence" or "triple autonomy" involved freedom from foreign administration, financing, and evangelistic policy control. This was given emotional significance by the warfare in Korea, with the Communists' well-managed propaganda campaigns against imperialism and

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64. Cf. the dramatic eyewitness account of F. Legrand, Le Communisme arrive au village Chinois, Peking, 1947. This observation was made before the nationwide land reform campaign.

65. Cf. Walker, China Under Communism, [see following page]

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espionage.[66]

In 1951 the campaign against the Church was accelerated. All Catholic schools and universities and many hospitals and churches were confiscated. Priests were "tried" and imprisoned, and the Papal Nuncio was expelled from China.[67]

The next step in the campaign against Catholicism resembled the policy followed in Russia and in the East European satellites. This was the foundation by the Communists of a "national church" whose guiding spirits were a small minority of disaffected clergy and laymen. This group was constituted as the "Committee of the Reform Church." It was not subject to episcopal or pontifical directives. The group was to decide what was to be taught, who could say mass or give the sacraments; and it advocated "progressive," i.e., orthodox Communist teaching. Under its sponsorship certain "model parishes" were set up with "progressive" priests in charge.

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65. (continued) p. 190. Such accusations recall the stories circulated by the gentry which touched off the Tientsin massacre of Chinese Catholics and foreigners in 1870.

66. Monsterleet, pp. 25-29.

67. Ibid., p. 28.

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Apparently this organization has had only limited success. Monsterleet estimates that only 2 per cent went over to the "reform church"; many openly proclaim their faith; some died as martyrs.[68]

From October 1952 on there was less persecution of Catholics, although between January 1951 and November 1953 the number of missionaries was reduced through expulsion from 3,222 to 364.[69]

Catholic missionary and organizational work came rather late to the Southwest, and this area has not been served by any of the great missionary orders that have had a long-term impact on areas in north and central China. Few if any of the dioceses were under Chinese bishops, and the two provinces of Kiangsi and Kweichow together had fewer Catholic clergy than the diocese of Peking alone.[70] Another index of the relative weakness of Catholicism in the southwest is the number of Catholic periodicals in the area; as of 1938 the three provinces

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68. Monsterleet, p. 29. It should be emphasized that these figures are given by a Catholic author.

69. Mission Bulletin, April 1952, p. 323, and Jan. 1954, p. 56; cited in Walker, op. cit. p. 189.

70. Monsterleet, pp. 32-33.

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204 of the region had a total of 9 periodicals, while the province of Hopei alone had 40.[71] The following table indicates the number of Catholics and the distribution of Catholic centers in the Southwest:[72]

71. Cf. R. Lowenthal, The Religious Periodical Press in China, Peking, 1940, p. 8.

72. Figures on Catholics are from Annuaire des missions catholiques de Chine 1939, Shanghai, 1939. Distribution of Catholic centers from Monsterleet, pp. 16-17.

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Province	Pop. in Millions	Catholics	Metropolitan Bishoprics	Suffragan Dioceses
Szechwan	53	176,772	Chungking	Chengtu Shun-ch'ing (Nan-ch'ung) Wanhsien Chia-ting I-pin K'ang-ting Hsi-ch'ang (Ning-yüan)
Yunnan	15.	19,999	Kunming	none
Kweichow	14.3	36,866	Kweiyang	none

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798 797 Government and Party moves against the Catholic communities of the Southwest followed the general pattern outlined above. The bishops of K'ang-ting and I-pin, Szechwan, were seized, imprisoned, and tortured in 1951. They were accused of espionage, of recruiting for the Legion of Mary, of sabotaging the movement for "triple autonomy," etc. At the end of 1952 in K'ang-ting, the bishop had been expelled from China, six Chinese priests were in prison, and only two were allowed a limited freedom. Thirty Catholics were in prison; the Franciscan lay missionary brothers were dispersed; the hospital, the orphanages, the leprosarium had been taken over by the Communists.[73] From this and other reports from the Southwest it would appear that the Communists have destroyed a great deal of the young and weak Catholic organization in these provinces. The missionaries returning from this area are generally more pessimistic about the future of Catholicism in China than those returning from areas where the church is better established. Commenting on the situation in Szechwan in July 1952, an authoritative Catholic journal said that there was not a single foreign missionary active in the entire province and

73. Monsterleet, pp. 44-45.

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798 only four in prison. In the dioceses under the
797 Foreign Missionary Fathers of Paris, and in those in the charge of native clerics, the situation was appaling; the visible hierarchy of the church had disappeared or had been completely neutralized; the faithful deprived of organization and supervision, were left to shift for themselves.[74]

There was a respite from persecution from the Autumn of 1952 onward, though it is doubtful that this permitted any arrival of Catholicism in the Southwest. Churches in Shanghai were well attended, and although missionaries and native priests were continually harassed, they went on with their work. A group of British residents who left Shanghai in November 1955 testified that "Church attendance... has remained large, and Roman Catholic churches, in particular, are said to be jammed at all masses."[75] But the following month the Bishop of Shanghai and his "principal accomplices" were arrested and charged with "plotting a counterrevolutionary uprising." It seemed likely that another wave of persecution was rising in

74. Bulletin de la Société des Missions Etrangères de Paris, quoted in Monsterleet, pp. 211-12.

75. New York Times, Dec. 11, 1955, p. 32.

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798 797 Shanghai and elsewhere.[76] It might well lead to the extinction of the church in areas such as the Southwest when its situation was already desperate.

The Church in China obviously faces further trials. The fundamental question is how can the church resist a totalitarian state and gain converts when conversion brings political and social sanctions against them? Father Greene, who witnesses the persecution in Kwangsi, sounds a sombre note of warning, He is speaking of the cadres:

> "It was impossible for me, as I watched these well-trained youths perform their inhuman tasks, to minimize the seriousness of their convictions and the thoroughness of their methods. These convictions were deeply impressed on their minds.... The new ideas and strange thoughts are unconditionally accepted by the young, and accepted with a fanaticism which fears neither suffering, hardship

76. New York Times, Dec. 11, 1955, U.P. dispatch dateline London, Dec. 10; China News Analysis, Hong Kong, 105, p. 1. No details of action taken outside of Shanghai are given.

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797 nor death. I saw shy youths changed into courageous apostles; I saw the ambitious and selfish give up their goals and possessions; I saw some of my Christian youth break the bonds of family and friendship for this Cause."[77]

The basic question is whether the harrassed and persecuted Church can find the means to give its own youth these qualities. If it can not, its future throughout China is dark indeed.

VI. PROTESTANTISM

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779 In many respects the Protestant missionaries and their converts set the pattern for the modernizing movements which 797 took place in Buddhism and Islam. Protestant religious work in the twentieth century came to be accompanied by wide-spread, diverse, and large-scale social service, medical, and educational activities. The Protestant missionaries helped to awaken the social conscience of the Chinese, and the missions were major centers for the dissemination of general knowledge about the West. Sun Yat-sen was a devout Christian, and Christian thought left its mark on much of his work. As pioneers

77. Robert W. Greene, Calvary in China, New York, 1953, pp. 76-77.

in medical education, in many fields of technical education, in women's education, and in many other spheres, the Protestants made striking contributions to the dissolution of the traditional order in China. But it was beyond their powers to replace that order with a Christian democratic society. And they failed also to forge an effective instrument to work for that end: a disciplined, independent, vigorous body of Chinese Protestants.

Protestant missions began in the ports of the China coast that were gradually opened up after China's successive defeats by the Western powers. The rights of residence, travel, and property ownership for both Catholic and Protestant churches were exacted in the successive treaties which China was forced to sign. This background of, as it were, forced entry into China has handicapped Christianity in China in two important respects: as the tide of nationalistic sentiment rose, anti-Christian movements invariably accompanied anti-foreign and nationalistic manifestations. Secondly, the decades of foreign protection and foreign support prevented the Christian churches -- the Protestant perhaps more than the Catholic -- from developing their own means of self-support and their own mechanisms of survival in times of political upheaval.

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•797 779 Protestantism has suffered from its own sectarianism. A rational division of Christian effort was usually impossible when Baptists, Methodists, Episcopalians and innumerable small sects were at odds with one another and brought diverse and conflicting interpretations of Christianity to the Chinese.[78]

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78. There were 66 different Protestant missionary societies in China in 1906. By 1919 there were 130 different societies, groups, and other missionary organizations. Cf. Pr. Damboriena, "Les Missions Protestantes en Chine" Bulletin de l'Université l'Aurore, Ser. III. Vol. 8, No. 1, Shanghai, 1947, p. 18; hereinafter cited as Damboriena; Creighton Lacy, "The Missionary Exodus from China," Pacific Affairs, Vol. 28, No. 4, Dec. 1955, p. 305, observes: "Far more disruptive in almost every mission area has been the swarm of small, independent sects -- pentecostal, holiness, fundamentalist -- most of them divisive. Not only do they assert their unwillingness to co-operate with other Christian groups, but they seek most of their converts from the established churches."

●797 779 Naturally the antagonism between Catholic and Protestant mission workers -- their tendency to depreciate one another when dealing with the Chinese -- further weakened the whole effort. Martin Yang describes the antagonisms that developed in the Shantung countryside between Catholic and Protestant Chinese; this added to the tension that already existed between the mass of the villagers and the converts to both forms of Christianity.[79] Yang, himself a Christian, has this to say of the motivations of conversion in the village he studied: "The first converts were members of the Ch'en and Yang families and included a Ch'en scholar and his second brother. They were all ambitious men, and their primary purpose in conversion was to get positions as country preachers, and then to establish a church-subsidized village school, to use foreign influence through the church to deal with their opponents, and to sell food to the missionaries."[80] Chinese governments, imperial and nationalist, found the Christians troublesome, and, in the twenties and thirties there were serious efforts to curb them. One of the effects of government sanctions, combined with the relatively poor

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79. Martin Yang, A Chinese Village, New York, 1945, pp. 158-64.

80. Ibid., p. 159.

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results after ninety years of effort, was to reduce the enthusiasm for China missions among Christians abroad. This was reflected in the decreased flow of funds, notably from the United States. From nearly $6,000,000 in 1928, Protestant contributions fell to a little over $3,500,000 in 1933 and did not greatly exceed $4,000,000 in 1935 and 1936.[81] This handicapped nearly all fields of missionary endeavor.

Another arena in which the Protestants tried for influence was the great polemical struggle of the 1920's and 1930's over the nature and future of Chinese civilization. In this prolonged and important controversy, the Protestants found themselves handicapped by the divisions among themselves, notably that between modernists and fundamentalists, and also by the rising tide of nationalism. In the end the Protestants shared with idealistic Chinese and Western philosophers the failure to stem the rising tide of materialism in thought.

The Sino-Japanese War and the war in the Pacific disrupted missionary efforts in north and central China. At the war's end, the

81. Damobriena, p. 83.

777 Protestant missionaries returned and set
779 about the rehabilitation of church establishments. Apparently progress was made, but there were disquieting aspects. The interdenominational unions which the Japanese had imposed during their occupation broke apart and sectarian rivalries sprang up again.

> "The measure of self support achieved in wartime necessity collapsed before the inflowing torrent of foreign funds. Leadership which had demonstrated both courage and competence through years of crisis politely yield to colleagues returning from the West."[82]

American financial support also drew upon the Protestants an increasing barrage of Communist and left-wing criticism as the Nationalist Government -- receiving American support -- became increasingly discredited. Protestants, because of their preponderant emphasis on the social gospel (serving God through service to society) and their less formidable unity and discipline, suffered less in Communist-occupied areas than did the Catholics. Yet the more clear-headed of the Protestants could not but dread the rise of Communist power.

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82. Lacy, op. cit., p. 306.

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798 797 The timetable of Communist moves against Protestants and their organizations follows approximately that for the Catholics noted above. The "national church," the "three autonomies," the confiscation of church property, church schools, and hospitals were accompanied by a steady expulsion of the missionaries. The following figures show the decrease in Protestant missionary personnel between 1935 and 1949 and the almost total elimination of missionaries since that time.[83] In 1935, there were 5,816 Protestant missionaries in China; in 1949, about 3,000; in April 1952, only 100.

It is not possible to document the proportion of Chinese Protestants who have made their peace with the Communist regime, but "modernism," the social gospel, sectarianism, and the lack of such punitive sanctions as excommunication all tend to make the Protestants less resistant to Communist force and persuasion than the Catholics. The "three autonomies" -- in support, government and propagation -- has been a stated goal of Chinese Protestantism since 1851, and the Chinese Protestant community has generally accepted this, when stated by the

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83. The first figure is from the Handbook of the Christian Movement, reproduced in Damboriena, p. 82. The other figures are from Walker, op. cit., p. 19.

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798 Communists, as a praise-worthy end.[84] A
797 leading Chinese Protestant layman -- under what degree of pressure we do not know -- found a number of ways to come to terms with Communism: (1) as far back as the founding of Judaism, men's highest hope has been the establishment of a solidly united, ideal society; the Communists promise such a society; (2) sectarianism has created dissension, but the Chinese have a genius for compromise; therefore, there is an opportunity to promote (under the Communist government) "a grand union of the churches"; (3) Christianity is a religion of world revolution, but it has been fettered and frustrated by feudal and reactionary institutions. The age of Marxism-Leninism, therefore, is favorable to the realization of "Christian ideals."[85] Chinese Protestants are under a barrage of such statements, which even go so far as to assert that Jesus was a "patriotic anti-imperialist" in defending his country against the Romans.[86] How successfully Chinese Protestants as a whole are resisting this type of persuasion and the manifold pressures and blandishments of the Communist

84. Lacy, op. cit., pp. 307-08.

85. Ts'ai Yung-ch'un "Progressive Road for Christianity in the New China," Hsin Kuan-ch'a [New Observation], Vol. I, No. 8, Oct. 10, 1950; Current Background, 40, Dec. 15, 1950, p. 3.

86. Hsü, op. cit., p. 41.

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798 regime is unknown. Again, as in the case of
797 the Catholics, loss of Protestant youth to the Communist "religion" would mean that the future of the church in China is dark indeed.

204 Southwest China was a relatively late
797 and underdeveloped field of missionary effort; it suffered from the tendency of Protestant missions to concentrate in the coastal and easily accessible provinces. The distribution of Protestant periodicals serves to illustrate this fact. Between 1914 and 1937, 18 Protestant journals were established in the southwestern provinces (none in Kweichow). During the same period 124 were started in Kiangsu -- most of them probably in Shanghai -- and 115 in Kwangtung --
797 most of them probably in Canton. The following table shows the distribution of Protestants in the three provinces of the Southwest.[87]

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87. Ku T'ing-ch'ang's percentage figures published in the Collectanea Commissionis Synodalis XI, 1938, pp. 272, 281. Tables reproduced in Damboriena pp. 90-91. The 1924 figures are from The China Yearbook, 1924. Ku's percentages appear to be far too high and would yield a larger number of Protestants than the churches ever claimed.

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Province	Pop. in Millions (1938)	Percentage of Protestants (1938)	Gross number of Protestants (1924)
Szechwan	48.	3.9	12,954
Yunnan	13.9	2.4	7,816
Kweichow	14.7	2.8	9,446

In social composition, the small Protestant communities of the Southwest probably are roughly those of Chinese Protestantism as a whole: 75 per cent rural, 25 per cent urban, with farmers, petty merchants, and workers predominating.[88]

798 797 Chinese Protestant leaders have not suffered in the way that Catholic leaders have. They have apparently led their churches in a policy of accomodation to the new regime. An account by a Chinese Protestant -- and it is 797 impossible to check its accuracy -- states that there are 140 Protestant churches in Shanghai holding services every Sunday, and we know

88. Percentage estimates by the Dean of the University of Nanking as of the early 1930's. Damboriena, p. 30.

797 from British evacuees from Shanghai that churches are well attended there.[89] The same Chinese Protestant describes the renovation or building of churches, nine in Hangchow, one at least in rural Kiangsu. He stresses particularly the assumption by Chinese Protestant sects of their own missionary functions -- one of the "three autonomies," he mentions missionary work in Fukien, but none in the Southwest. He further states that nearly 200 students have been enrolled in divinity schools in both Nanking and Peking.[90]

The future of Protestantism is uncertain. The key to its survival is whether, within the strict limits imposed by the new Communist-Nationalist orthodoxy, a Christian church can win over a significant number of the youth. Christianity is continually castigated in education and in the press as backward, superstitious, and unscientific. The rewards of place and prestige go to those Chinese most fervent in their acceptance of the Communist orthodoxy. It is doubtful if a significant number of youth will act to cut themselves off from these rewards by embracing an alien religion.

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89. Wu Yao-tsung "Freedom of Religious Belief in Prosperous Strong Fatherland," Hong Kong, Wen Wei Pao, Oct. 1, 1955; SCMP, 1159, Oct. 28, 1955, p. 41; New York Times, Dec. 11, 1955, p. 32.

90. Wu, op. cit., p. 41.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

361 *Wei-hsi.*—This town, called Nyi-na in Na-khi (Chinese, Ni-na 你那), and Ba-lung (hBah-lung) [16] in Tibetán, is situated on the upper slopes of the west bank of the Yung-ch'un Ho in a depression or hollow between two narrow low ridges (PLATE 158). The inhabitants are mostly Chinese. Na-khi live in the outskirts and neighbouring villages, and Li-su on the hill-tops. The town consists of about 400 houses, is a forlorn and not over clean place, and is situated at a height of 8,000 feet. It is surrounded by a low earth wall, of which the north gate, the most dilapidated one, is built of wood. The west gate resembles more a hole kicked out of the wall.

In ancient days Wei-hsi had no wall. In the sixth year of Yung-cheng (1728), a Fu (Ho-ching city) T'ung-p'an was transferred to reside there [other records say in the fifth year of Yung-cheng (1727)]. In the eighth year (1730) the viceroy O Erh-t'ai 鄂爾泰 ordered the T'ung-p'an Ch'en Ch'üan 陳權 to build a tamped earth wall, over two and seven-tenths li in circumference, with four gates. In the 26th year of Tao-kuang (1846) the Wei-hsi Assistant Colonel Wang T'ao 王濤 invited the gentry to contribute funds to erect nine watch-towers. In the second year of T'ung-chih (1863), the city fell into the hands of the Mohammedan rebels and the towers were burnt and much of the wall collapsed.

●[1797] A Catholic mission has been established here, the church being south of
778 the west gate, and the Protestant Pentecostal mission is not far away. The Ssu-ch'uan guild 四川會 has a nice temple and a clean rest-house at the northern end of the town overlooking the Yung-ch'un Ho. Pao-hua Shan 寶華山 is a mountain to the west of the town and on the top of it is a temple called the Wei-an Ko 維安閣.

Ten li south of Wei-hsi is the lamasery of Lan-ching Ssu 蘭經寺. It was built in the 10th year of Yung-cheng (1731). Its Tibetan name is bKra-shis-rab-brtan gling pronounced Tra-shi rab-ten ling.[17]

*487 Twenty li west of Wei-hsi is a high mountain separating the Yung-ch'un
*133 Ho from the Mekong.[18] The mountain is called the T'ai-i Shan 太乙山
*137 (Mountain of the primordial cause). It is also known as T'ien-i Shan 天乙山 and extends to the Li-chiang border at Shu-miao 樹苗. A dangerous mountain path leads up it, and it is necessary to climb with the help of vines and lianas. The entire region which comprises the Wei-hsi district is known to the Tibetans as sKye-nag-rong [19] pronounced Kye-nà-rong, or the Valley of the black people, or black men, which would correspond to the Chinese Wu-man. The meaning of Wei-hsi is "To hold or maintain the West."

5. FROM WEI-HSI TO YEH-CHIH 葉枝 PLAIN

[323] We leave the town by the north gate where a pottery is established, and descend to the main road and the stream-bed, which we cross over a stone-

[16] འབའ་ལུང

[17] བཀྲ་ཤིས་རབ་བརྟན་གླིང་

[18] The range consists mainly of coarse gneiss and schists, while the floor of the Wei-hsi basin consists of a series of delta fans which have been deposited at the foot of the eastern slope of the divide (GREGORY).

[19] སྐྱེ་ནག་རོང

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

Here[1] prior to 1905 a Catholic mission was established, where Père Dubernard was murdered in cold blood by the fanatic lamas. The bridge is 150 feet above the river-bed and one glides down at express speed to less than 50 feet on the other side. Those unaccustomed to crossing by such not altogether too safe means, strapped to an oak-wood slider greased with yak butter, are all but cheerful at the prospect, be they native or European; those used to crossing such ropes suspended high above the river, pass back and forth as unconcerned as we would cross a courtyard. The rope is often greased by the man sliding across; he would put liquid butter from a bamboo tube into his mouth and, holding his head above the rope, would let the butter run out of his mouth on to the rope. Only mules, horses and heavyweights reach the other bank without aid. Lightweights remain suspended on the sagging rope, in the middle over the roaring torrent. This necessitates pulling oneself up hand over hand to the other side. Once crossed one must confess that this sliding into space is not an unpleasant sensation, the only disagreeable feature is the preliminary tying up in leather straps, fastened to the short semicircular oaken slider. The horses are not less frightened than their riders, for they kick the air with tails up and open mouths, and lie down exhausted from fear on the other side (PLATE 164). 487* 133* 137*

From Tz'u-ku to Tz'u-chung 茨中 (in Na-khi, Tsu-dĕr) [40] is a distance of five li. The latter is a scattered Tibetan village consisting of about 30 houses, with a few Na-khi families who have settled there, while beyond the poor village are a few leper huts. The most imposing building here is the Catholic church, almost worthy of the name cathedral. It was built here, after the destruction of the mission at Tz'u-ku in 1905, by Père Ouvrard who also built the church at Ta-chien-lu. He died later at Tz'u-chung. It was Père Ouvrard who told me that it was easier to convert a Tibetan lama than a Na-khi layman, of whom he had not a single convert. A short distance north of Tz'u-ku, on the west bank of the Mekong, is the hamlet of Ch'eng-to-lo 秤多洛, in Tibetan, Chhu-rdo-lung, pronounced Chhu-do-lung or Valley of water and stones. 361 797 ● 487* 133* 137*

From Tz'u-ku a trail leads up the mountain range to the Hsi La 夕拉 in Tibetan Sribs La,[41] a pass over the Mekong-Salween divide (this part of the range being also called Hsi-la hsüeh-shan 錫拉雪山), and thence to the Salween, which route will be described in a separate chapter, although no Na-khi live there. Between Tz'u-ku and Tz'u-chung the river bank is strewn with boulders of coarse-grained purple porphyry and rhyolite, marking the beginning of another development of igneous rocks. At Tz'u-chung proper the river bank consists of pink and black porphyry, which also extends up the hill-side to about 6,800 feet (GREGORY).

Do-lung gorge and Mt. Me-tse-mo. — From Tz'u-ku we follow the east bank of the Mekong, never wider than 60–80 yards, to the Tibetan village of Huan-fu-p'ing 換夫坪 or 換富坪 (H-M., Fangfuping) 25 li distant, and

[40] In Tibetan the name is variably written Tshogs-drug ཚོགས་དྲུག or Tshed-grong མཚེད་གྲོང pronounced Tshe-drong.

[41] ཟིལ་ལ་ 1 [TZU-KU-- Analyst]

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yao wei-yüan was abolished and a magistrate appointed in his stead. The boundary, where the district is surrounded by the four snow ranges, has not yet been delineated.

"It is believed that the border of the district extends east to Pen-tzu-lan, adjoining the Chung-tien and Ba-thang (Pa-t'ang) districts and the Yang-tze. In the north it extends to Pi-yung-kung 必用工, the Ch'a-li Hsüeh-shan 茶里雪山, and to Yen-ching on the Ssu-ch'uan (now Hsi-k'ang) border. The A-tun-tzu district according to Chinese records comprises about 1,000 square li, and 12,000 inhabitants. There is much snow and the climate is raw and cold. The inhabitants are mostly Tibetans and Mo-so [Na-khi]; a few Chinese, also Moslems and natives of Shensi several ten families, also reside there. There are in all four Hsiang 鄉 (suburban districts), viz., Mou-ting 茂頂 [also written Mu-ting 穆頂], A-tung 阿東, Pen-tzu-lan (Pong-tse-ra), and in the west Chiang-hsi 江西. In ancient days there were two native lieutenants, and two T'u-pa-tsung, who ruled over the peasants.

"Arable land is very scarce in the district, and dry grains only are grown. Therefore taxes which are 10 per cent in Wei-hsi, are only 8 per cent in A-tun-tzu. There are over 10 lamaseries in the district belonging to both the Red and Yellow sects. The Catholics are said to have over 100 believers. Of the inhabitants of A-tun-tzu half are lamas. Outside of the few merchants who reside in the town proper, the people are all farmers and shepherds. Salt is taken by them to Chung-tien and Wei-hsi and exchanged for victuals. The main products imported are tea and sugar, while musk, wool, felts and salt are exported. There are no craftsmen or laborers. Rich mineral deposits are found throughout the district. The town of A-tun-tzu possesses a yamen, a school, and a jail. As the inhabitants are ignorant of the Chinese language, and are unable to govern themselves, a Chinese magistrate was established."

(*Translated from manuscript notes attached to an unpublished A-tun-tzu district map in the Government Library in K'un-ming.*)

3. KHA-WA-KAR-PO RANGE (MOUNTAIN OF WHITE SNOW)

The finest mountain range in north-western Yün-nan is undoubtedly Kha-wa-kar-po (written Kha-wa-dkar-po or Khwa-dkar-po) which forms the Yün-nan—Tibet border and the western wall of the Mekong valley (in Tibetan, La Chhu, written gLa Chhu or bLa Chhu according to *Dict., Thib. Lat. Fr.*, p. 687).[9] It extends from north to south and consists of five main peaks of which the southernmost, Me-tse-mo or Yung-chih Hsüeh-shan, is the highest. Although it has never been actually measured I estimate its height to be 21,000 feet. Its Tibetan name Me-tse-mo (written sMad-rtse-mo)[10] means "Lower peak," but not in the sense of being lower in altitude, but as being the southernmost of the range. It stands out isolated towards the east of the main range and is the most beautiful peak of the entire chain, resembling an ice palace of a fairy tale, or an enormous mausoleum with gigantic steps and buttresses, all crowned by a huge, majestic dome of

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the Dang or A-dang lung-pa (Chü-k'o-ti Chiang). Instead of following the stream a rocky trail leads to a pass on the spur, and we descend to what is left of or originally was Liu-t'ung-chiang 溜筒江 (MAJ. D., Liu-t'ou-chiang 溜頭江; Ting's New Chinese Atlas gives the name Lan-ts'ang-chiang = Mekong instead, this is an error) situated on the east bank of the Mekong at an elevation of 7,800 feet. Liu-t'ung-chiang refers to the rope-bridge which spans the Mekong here; the village, if such it can be called, consisted of one single mud-brick house in ruins, but inhabited by a poor family, apparently squatters. Opposite on the west bank of the Mekong is the Tibetan hamlet of Ma-pa-ting 麻巴定 (written Mag-pa-sdeng in Tibetan).[20] The rope bridge here spanning the Mekong is about 100 feet above it, the river flowing between steep rock walls and is about seventy yards wide. The only water available is the muddy water of the Mekong. Women go down with huge wooden cylinders to fetch it; to prevent the water from splashing they float a lot of dead twigs on it, in lieu of green leaves or leafy twigs as is usual.

The wind howls furiously in this arid gorge, filling the air with dust. It is one of the dreariest regions, dry, forsaken, and forlorn, a veritable desert.

5. YAR-KHA-LO (YA-K'A-LO 雅卡洛)

A trail continues along the gorges of the Mekong to Yar-kha-lo (Ya-k'a-lo), a distance of five days from Liu-t'ung-chiang. The mountains which hem in the Mekong are steep and the trail is here and there obliterated by land-slides of loose shale. It often leads to a height of 10,000 feet or even more, crossing bare spurs between which lateral streams descend from the snowy heights. In these lateral valleys are situated Tibetan hamlets, where barley and wheat are cultivated, with fruit trees such as pears, peaches, and walnuts, on the margins of the fields.

On the west bank of the Mekong are about as many villages as on the east bank. North of Liu-t'ung-chiang beyond the village of Ma-pa-ting there are the following in the order named from south to north: Ssu-ts'un 司村, Jung-ma 容馬 and Me-re-shü (Mei-li-shu). South of Ssu-ts'un are the hamlets of Kua-lo 瓜洛 and Hu-li 呼里. On the east bank Chiang-p'u 江舖, La-p'u 腊舖, Pa-me or Pa-mei 巴美 (MAJ. D., Pamien) and Pa-yung-kuo 壩永鍋 (MAJ. D., Pa-yung-ko) and then Yar-kha-lo. Pa-yung-kuo is at an elevation of 11,500 feet.

Yar-kha-lo (Yar-kha-logs) is a town of about 100 houses, and is situated at 9,500 feet elevation (latitude 29° 2′ 30″). Here are important salt wells situated on the banks of the Mekong between giant blocks of granite; they supply all the villages of this region with salt. The valley slopes are composed of weathered sandstone, while about 300 feet above the river are beds of rubble which are apparently river terraces. A Catholic mission station has been established for many years in the town. Since the Tibetan wars in 1930–1931 Ya-k'a-lo has been annexed by the Tibetans, and is now reckoned to Tibet proper instead of Ssu-ch'uan. The Yün-nan — Tibet and former Ssu-ch'uan border is only a short distance beyond Pa-yung-kuo.

Even before the beginning of the present war, West Town had always had its share of outside influence through sons of the local families who went away to study in Peiping, Shanghai, Hongkong, Indo-China and even Japan and the United States. But in the hands of the locals these returned young persons were helpless in innovation. The tale is still vivid of a young returner from Hongkong having had a bucket of human stools poured over his head and that of his newly-wed while walking on the street hand in hand. In the custom of the locality such liberty was not allowed and the young couple had no redress of the rough treatment. Four years of war have made West Town somewhat different in appearance. There is a missionary college from Central China, which has taken refuge in a Confucian Temple and a Buddhist Temple just outside the center of the town. The students are mainly from provinces other than Yunnan, and the faculty and staff members consist of English and American missionaries besides Chinese. With these outsiders come freer relations between the sexes, preachings of their church, their wireless news, their medical care, their manner of dress, etc. Besides the church in this missionary college there are two other churches. One of the latter is supported by the American Episcopal Mission and the other by the theological seminary which is a guest institution to the college. A third group of people who call themselves "The Little Flock" also has considerable activity. This group sends out preachers to fraternize with the local people.

The Normal Habits of the People

The Yearly Cycle of Observances and Festivals - Spirits and gods are the main source of protection from any trouble for practically all of the people. Therefore, the yearly cycle of life is largely a yearly cycle, according to the lunnar calendar, of offerings to the spirits of gods. The following table shows the major ritual observances during the year:

Lunar Month	Date	Name of the Occasion
1st	1st	Spring Festival. Incense burned and food offered to the Gods of Wealth and the Goddess of Kuan Yin
"	9th	Birthday of Yu Hwang
"	15th	" " T'ien Kuan
2nd	3rd	" " Wen Ch'ang
"	8th	Ritual parade of Buddha through the town
"	15th	Birthday of Lao Chun
"	19th	" " Kuan Yin
3rd	3rd	" " Hsuan Ti
"	Ch'ing Ming	Visiting ancestral graveyards
"	15th	Birthday of the God of Wealth
"	16th	" " " " " Mountains
"	20th	" " " Goddess of Niang Niang
"	28th	" " Gung Yuoh
4th	8th	" " Tai Tzo
"	15th	" " God of Fire
"	20th	" " Yuan Shih
5th	5th	Tuan Wu Festival
6th	6th	Birthday of the Southern Dipper (Nan Tou)
"	24th	" " Military Sages
7th	7th	" " K'uei Hsing
"	14th	Ancestor Worship
"	15th	Birthday of the God of Earth

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there are enormous tracts of country taken up by graves. In Yün-nan they are usually along the foot of the hills in ground which lies too high to be irrigated and cultivated.

On arriving at the town I went to the house of Mr Smith of the China Inland Mission, who very kindly put me up. The European population of Tali consisted of Mr and Mrs Smith and their children, two missionary ladies who lived with them, and M. Leguilcher, a French priest who had been some 40 years in the province.

Ta-li is built at a height of 6,900 feet near the foot of the hills which rise up to about 14,000 feet on the west, while a mile away to the east is the Ta-li lake, the official name of which is Érh Hai. This lake is a fine piece of water 30 miles long and from three to seven miles wide, bounded on the east by low, bare, reddish coloured hills. It is full of fish and is navigated a good deal by small sailing boats, carrying passengers and cargo from one part of the plain to another. The origin of the name Tali I imagine to be the Shan words *ta li* meaning *good ferry*. This is only a guess on my part, but as Shans almost certainly once inhabited this plain and as there is still a ferry across the lake near the town this derivation seems probable.

The town is surrounded by the usual wall, which in this case is built of stone, and the population of the place is perhaps 30,000. The people in the town are Chinese with a good many Panthays among them, but the majority of the inhabitants of the villages belong to an aboriginal tribe who call themselves Pê-tsö, but whom the Chinese know as Ming-chia. These people retain their own language, and many of them can barely speak Chinese. Their women do not as a rule bind their feet, but in most respects they now conform to Chinese customs. They seem a quiet, peaceable, hardworking people, and in the winter some of them find their way as far as Burma in search of work.

One of the chief industries of Ta-li is the quarrying of marble in the Ts'ang Shan range. The stone is white mixed with black and various shades of grey, brown, green, yellow, and red. It is polished and worked up into representations of scenery which they say are natural, though I have heard this doubted, and it is possible that they sometimes use some stain to help the natural colours.

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•797 Ta-li was the first place where I came across missionaries, but in subsequent journeys I met them in several places, and it was always the greatest pleasure to meet fellow-countrymen in these out-of-the-way spots. Some years later when I had the opportunity of visiting Shanghai and other treaty ports in eastern China I found a great prejudice existing against missionaries among some of the European merchant population. They are represented as men who have come out to China to better themselves, who live in good houses, are highly paid, and enjoy a life of comfortable idleness, always ready to leave their missions and take up any more lucrative occupation that may be offered them.

I am not prepared to defend every missionary in China, and it is possible that such men do exist, but I am convinced that they are, as far as those missionaries are concerned who work in the interior, rare exceptions. Their pay is small—indeed those who have private means receive none at all—and their furniture and food are of the plainest. To suppose they enter the mission as a money-making profession is absurd; and still more ridiculous to anyone who has travelled in the interior is the accusation that they lead pleasant, comfortable lives.

To live for years scores, and perhaps hundreds, of miles from any other European, surrounded by a population who cordially despise everything foreign, and in some places show their contempt in very disagreeable ways, is not the generally accepted idea of a pleasant life. Even travellers in China do not always find their path one of unalloyed pleasure, but they are always moving on and soon forget little unpleasantnesses. It is quite a different thing to settle down for years to an isolated life among the Chinese. Nor must it be forgotten that a missionary in the interior, far from gunboats and consuls, has always in the background the possibility of being rioted and perhaps murdered. The sad events of 1900 have shown that the risk to life that they run is by no means a small one.

As to their relations with the Chinese, they often find considerable difficulty in establishing new mission stations where the inhabitants do not know them and are consequently suspicious. Once established, their relations with

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the respectable inhabitants are generally friendly and even cordial. It is true that beneath this there is in the minds of the Chinese a vein of suspicion, for it is difficult for a Chinaman to look on a European as the same kind of being as himself. But I do not believe that the bad feeling which exists in some of the more anti-foreign places is directed against him because he is a missionary, but because he is a European. The Chinese are not a race with any deep religious feeling, and are quite ready to let men follow whatever religion they please, but disinterestedness is rare among them and they consequently cannot understand men coming out to teach a new religion without any ulterior object. It is difficult for them to believe that it is not some insidious design of foreign governments to introduce western customs.

In the province of Yün-nan no great progress has so far been made in making converts, and they say the Yün-nanese are more difficult to convert than the people of other provinces. Moreover the English missionaries are generally very careful as to whom they allow to be baptized, and make it a rule to accept no man as a convert without a considerable period of probation. Whether their success in their own work be great or small, I believe that English missionaries, simply by living in the country, do a great deal to raise the character of Europeans in the estimation of the Chinese. To the Chinaman in his natural state, the European is thought of as an outer barbarian of grotesque appearance, scarcely belonging to the human race at all. An enormous majority of the Chinese have never seen any Europeans but missionaries, and on them therefore falls the task of trying to dispel these ideas. They wear Chinese dress and conform as far as possible to Chinese customs, so that in course of time the Chinese begin to feel that they are not an entirely different race of beings from themselves. Certainly I have found the people more civil and less inquisitive in places where there are missionaries than in places where there are none.

During my stay in Ta-li the curious festival called the Yin-ch'un was held. This ceremony is performed annually in Yün-nan about the time of the Chinese New Year. It consists in carrying an earthen representation of a man and

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panthers' tracks. It is not often in any country that one would get such a good look at a tiger, and such an opportunity of observing his ways.

We were now well into the Chien-ch'ang valley. This part of it is not, however, a flat plain. In fact there is scarcely any really level ground, but between the hills on either side is a width of about a mile of gently sloping land which is cultivated in terraced fields. There are a fair number of villages, but this end of the valley does not strike one as extraordinarily rich.

We slept at Liang-lu-k'ou, a small village just opposite the town of Tê-ch'ang which is on the other side of the An-ning Ho, and is said to contain 700 houses. The river is here crossed by ferry in many places, and they were building an iron chain suspension bridge across it at Tê-ch'ang.

The next day I was overtaken on the march by a bearded horseman in Chinese dress whom I at once recognised as a French missionary. He turned out to be Père Bourgain who lives at Tê-ch'ang. We both slept at Huang-shui-t'ang, and had a very pleasant talk in the evening.

He is one of five priests who are established in this part of Ssŭ-ch'uan. They had had a good deal of trouble with the Chinese of this valley who are not very partial to Europeans, but the matter had been taken up and the missionaries had got the best of it, so the Chinamen were at present on their best behaviour. I certainly found them very civil the whole way up the Chien-ch'ang valley; and even in Ning-yüan Fu which has a very anti-foreign reputation I did not see any signs of unfriendliness.

Père Bourgain seems to have many converts, and has some even among the Lo-los, though he says it is very difficult to cure them of their habits of drunkenness.

It is impossible not to admire the zeal and unselfishness which induces the Catholic missionary to come to China there to spend the rest of his days in the cause of his religion, without any hope of ever seeing his native country again. For it is only in very rare instances that a Catholic missionary ever goes back to his own land. He makes up his mind from the beginning to live and die in China. Living alone, as most of them do, it is a very salutary rule that they have, that when possible every priest shall go and

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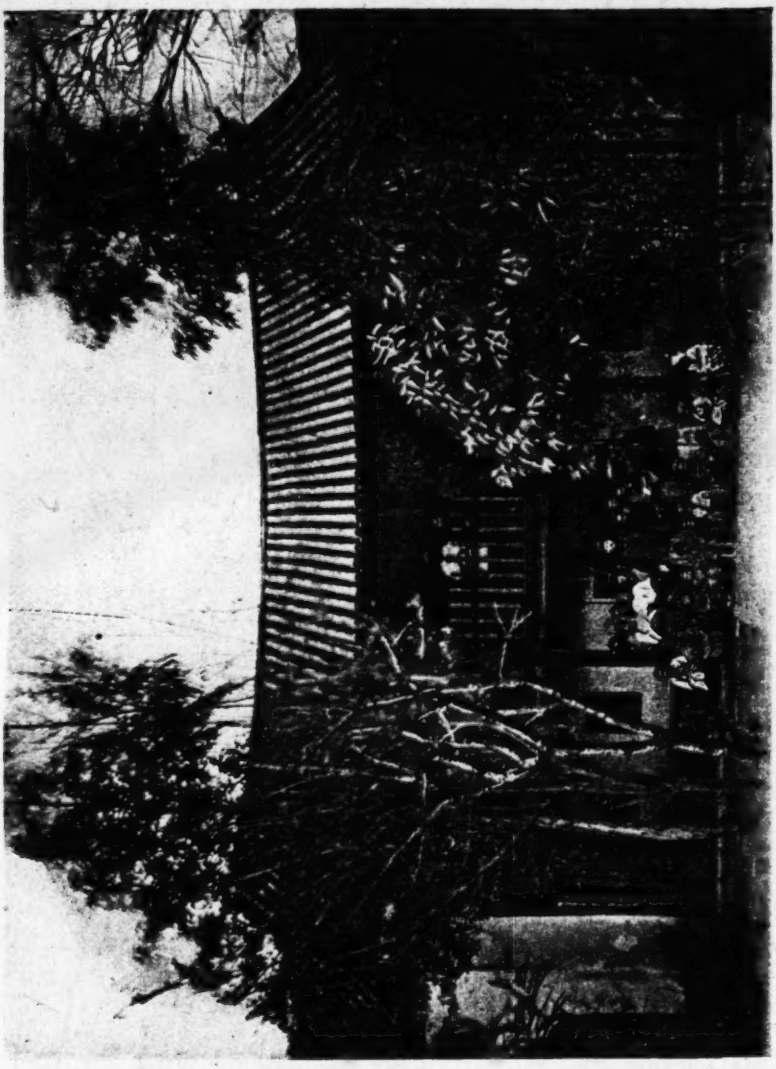

Photo by Captain W. A. Watts-Jones

A French missionary and his congregation

Plate L

[Face p. 218]

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797 visit one of his confrères once every month, thus mitigating to some extent the feeling of being constantly alone among strangers.

I have during my travels met several French missionaries, and it has always been a great pleasure to talk with a man whom one feels to be a fellow-countryman, for it is only necessary to meet in a country like China, to realise how very much alike are the ways of thought of all Europeans. Many times on the Tibetan border we were much indebted to the French priests for their advice and assistance, always so willingly given.

It is interesting to compare the different methods of the French and English missionaries. The Catholics have been in the field for more than two centuries and at one time enjoyed much favour at the court of Peking. Consequently they have many adherents who have been Christians for centuries, and it is as much in the character of a parish priest as of a proselytiser that the French missionary comes to China. In fact I believe that most of them do not do any public preaching themselves with the view of making converts, but depute much of the work of the extension of their faith to Chinese preachers drawn from their congregations. Being able to go about without attracting much attention, and knowing their countrymen thoroughly, these Chinese preachers can no doubt do much good work.

The Protestant, on the contrary, finds in western China no ready-made congregation to minister to. He often, in fact, establishes himself in a town in which there is scarcely a single convert. He associates freely with Chinamen of all classes, propagating his religion to some extent by public preaching, but more perhaps by private conversations. The progress, as far as Yün-nan is concerned, is usually very slow, but this is partly due to the refusal of the missionaries to accept converts unless they are prepared to show by a period of probation that their conversion is genuine.

The Catholics are perhaps not quite so particular in this respect. The Protestant argues that by taking anyone who offers himself, they will often get men who simply hope to get some employment through the mission, or those who being engaged in a lawsuit expect that the influence of the missionary will enable them to win their case.

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797 The Catholic would answer that though a proselyte may fall far short of the standard of an ideal Christian, still, once include him in the Church, the influence of the priest will reform him or will at all events be able to bring up his children in the way they should go.

In their general attitude towards officials and people the French also differ much from the English missionaries. A French priest once remarked to me, "The only way to keep a Chinaman in order is to make him afraid of you." There is much truth in this remark, and for a traveller it is of much importance that he should do his best to enforce respect. But the object of a missionary is different from that of a traveller, and perhaps the French priests have carried the matter too far.

They have now successfully claimed official rank, and from all accounts are somewhat given to making their influence felt in cases where members of their congregation are concerned. This naturally gives offence to the Chinese officials, and brings unpopularity on the missionary. One must, however, admit that there is another side to this question: it would be very hard on a priest to have to see injustice inflicted on one of his congregation without doing anything to remedy it. However much officials may complain of the interference of priests, no one who knows Chinese mandarins will doubt that the action of the missionary is often in the interests of justice.

The Protestant missionaries adopt as a rule a different attitude. They refused the offer of official rank, which they had the right to claim when it was given to the Catholics. They try, in fact, to be friendly with those mandarins who show any inclination to be civil, but at the same time not to thrust themselves into official matters, and to do without the help of the mandarins as far as possible. Their idea is to conform as far as they are able to Chinese usages, and not to claim any special privileges.

I think that the Catholic system of making themselves feared ensures them greater respect outwardly and perhaps saves them from some of the insults and annoyances experienced by the Protestants. But perhaps, on the other hand, the Catholic in making himself feared also makes himself hated, and is apt to fare worse in any serious anti-foreign outbreak.

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797 In these remarks I hope I have said nothing which will give offence to either sect. I shall always remember the missionaries I have met in western China, both French and English, as men devoted to the cause they have taken up, and always ready to offer hospitality and assistance to the traveller.

000 Père Bourgain returned to Tê-ch'ang the next day, so I had not the pleasure of his company any further. Our march of 19 miles was somewhat monotonous, the plain broadening out and becoming more level. The weather which had been a little warm quite changed again, and the snow on the hillsides was very nearly down to the plain.

361 We slept at Ma-tao-tzŭ, and on the following morning, sending my mules straight on by the main road, I made a circuit myself to have a look at Ning-yüan Fu[1]. This town lies three or four miles to the east of the road, separated from it by a low spur which runs down from the eastern hills. It is consequently not so flourishing a place commercially as some of the smaller towns which lie right on the main road, but officially it is the most important town in the district. It must contain nearly 4000 houses and is surrounded by a good wall three miles or so in perimeter. Just to the east of the city is a good-sized lake some five miles long. The story is that there was formerly a town there which was destroyed when the lake was formed by an earthquake or some volcanic disturbance.

701 After leaving Ning-yüan I was passed on the road by a Lo-lo chief with some of his soldiers. He was the T'u-ssŭ[2] of T'ung-an-chou, a place I had passed through a little time before between the Yangtze and Hui-li Chou. A year or two before this he had got up a sort of rebellion against the Chinese authorities, but the Hui-li mandarin was considered by the Chinese Government as partly to blame for this outbreak, so the T'u-ssŭ was pardoned on condition that he would fight for the Chinese against the Independent Lo-los who had lately been raiding. This he was nothing loth to do, as he is what in the dialect of western China they call a "kuai jên," "a bad man," i.e. fond of fighting. So in the recent hostilities the Chinese troops had been held in reserve while the Lo-lo levies had

[1] Also called Chien-ch'ang Fu. Hence the name of this valley.
[2] Local chief.

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of Nrui-da or Tung-ch'u-ling which lies away on the hillside to the left of the road. This is a notable place in the history of the French Mission, for it was here that M. Renou, the first missionary in this part of Tibet, passed ten months studying Tibetan in the year 1852. He lived disguised as a Chinese trader, and established most friendly relations with the principal lama.

We slept at Pê-kê and hardly had we started on the following morning when we met some of Ryder's mule-men on their way down to buy corn and straw. We learnt from them that his camp was a little way in front of us, and we soon reached it and found Ryder there.

He had arrived here a few days before, and finding the pass impracticable for animals, had gone on foot to A-tun-tzŭ, so as not to be late in our appointed meeting place. Finding neither Manifold nor myself there he had come back to get his mules over the pass.

We were camped here at 14,200 feet in about a foot of snow, but in this country there are curious thaws of patches of ground while there is deep snow elsewhere, so we were able to get fairly clear spaces for our tents.

The next day, the 3rd April, we tried the pass, and had a hard day's work. We started early so as to get over as much ground as possible while the snow was still frozen. Besides the main ridge there are two other big spurs to be crossed, so that it amounts to crossing three passes, the highest point being 15,500 feet. The snow was two or three feet deep, but was somewhat less in the actual path, as a Tibetan caravan had crossed the day before and trodden it down.

By midday it began to thaw, and my weak mules found considerable difficulty in getting along. They were constantly falling down, and we were all kept hard at work in undoing their loads and getting them on their legs again. To make it worse, we were at a height that made the slightest exertion painful owing to the difficulty of breathing. Several of our men got bad headaches from the rarified air. This mountain sickness I have usually found come on to a certain extent at 13,000 feet, but different passes seem to vary, and sometimes I have felt no bad effects even at 15,000 or 16,000 feet.

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size, and has some approach to regular streets in it. The monastery is a fine one and is said to contain 1800 lamas. The population of the place is chiefly Tibetan but there are a good many men of Chinese descent who have intermarried with the natives of the country and become Tibetanised.

There are three Chinese officials in the town, one civil and two military. The latter command the small garrison of 70 soldiers and are not men of any rank. The civil mandarin is called the *liang-t'ai* and is practically a commissariat officer, his duties being to collect supplies for Chinese officials passing along the road.

None of these Chinese officers have any jurisdiction except over the Chinamen living in the town. The government of the state is in the hands of a hereditary Tibetan chief who has under him a second chief, while the lamas, here as everywhere in Tibet, have considerable influence in affairs of state[1].

A French Catholic mission has been established here for many years, and the missionaries have passed through many vicissitudes. In 1881 Père Brieux was murdered a few miles from the town. The Tibetan authorities put the crime down to brigands, but there seems little doubt that the murder was instigated by the Ba-t'ang lamas. In 1887 there was an organised rising of the Tibetans, the mission stations at Ba-t'ang, Ya-k'a-lo, and A-tun-tzŭ were burned, and M. Brieux's grave was desecrated.

For some time the work of the missionaries was at a standstill, but after long negotiations, supported by the French Government, they obtained full compensation, and their houses were rebuilt for them. The Viceroy of Ssŭ-ch'uan can evidently exercise his authority here when he likes, though in ordinary circumstances the Tibetans are left very much to themselves.

We spent three days in Ba-t'ang, employing the time in buying boots for ourselves and in getting an extra transport animal or two. The boots that Tibetans habit-

[1] Owing to a rebellion which took place about 1904 things have changed considerably in Ba-t'ang. There is now a Chinese garrison there, and the monastery is said to have been destroyed.

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Szechwan and not with India. The reason lies not only in the fact that they are of the same race and origin and have the same taste /211/ for Szechwan-Chinese tea, but above all in the geographical characteristics which make traffic possible all the year round in Inner Tibet, and especially in fall and winter when the animals of the nomads have become fat, whereas the Himalaya passes and ravines are open only for a few weeks to the great caravans.

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The excellent location of the city of Ta tsien lu has also attracted the large missionary societies that are active in China. Since 1866 Ta tsien lu has been the seat of the Bishop of Tibet. The Catholic Mission du Thibet, a branch of the Missions étrangères, is probably the one mission which can show the most martyrs in relation to the number of its members. The history of this mission (see Desgodins, Le Thibet, Paris, 1865, and Launay, Histoire de la Mission du Thibet, Paris, 1902) is a continuous history of suffering. In the year 1846 Pope Gregory XVI created the apostolic vice-regency with its seat in Lhasa, but the Mission has not yet been able to reach that city. Its members have been completely driven out of the lama state of Lhasa ever since the 1860s and only bide their time on the Chinese-Tibetan border. However, in the meantime, a great, great many have been killed by the fanatical lamaists.

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I was not only most graciously received by Monseigneur Giraudeau (since 1897 Episcopus ecclesiae Tiniadensis et Vicarius apostolicus Thibetanus) but he also helped me overcome a great difficulty. When I came out of the interior and telegraphed my bank to send me money, the comprador sent the sum I had requested to such a small Chinese bank in Chung king, the nearest larger town in which there is a bank, that the post office could not find out where it was. In order to save me new delays, Monseigneur Giraudeau showed me how I could quickly get money through his commissioner. I should like, at this time also, to repeat my sincere expression of thanks for this service.

I was also very graciously received by the other missionaries - since the 1890s there are also Protestant missions here - by Dr. Shelton, an American medical missionary, and M. Sörrenson (member of the China inland mission), although my attire had become nothing less than shiny and my last European coat had been swept away by the waves of the Dsa Chu. I also saw Mr. Amundsen once again. He arrived two days after I did in Ta tsien lu, because the Mandarin Wu had not permitted him to travel farther than Tschanggu. I was kept

T 796 the motley crowd. Schnapps put a crown on the day and soon the valley resounded with singing and shouting. The dancing and singing continued from the end of the performance until far into the night and youth and maiden had their day. What Fan tse does not know something about flirting?

T 563 Bo lo tse were also to be seen at the performance in the monastery. However, everybody looked askance at them for the visitors and all the people from the monastery were Hsi fan, genuine Tibetans from the Scharba tribe. Many of them were ill at ease at the appearance of these simply-dressed people. Involuntarily the women said: "Watch out, there are Bo lo tse over there," and when one of the audience lost track of his horse, suspicion was immediately aroused: "the Bo lo tse have stolen it."

C 437 804 While I was shopping in Sung pan ting for my further journey I came across a Szechwan arrangement that I had never before encountered in China. Whenever I wanted to pay in silver for something in a shop and we had come to an agreement about the price, the merchant asked me to go with him to the kwan ping to weigh the silver. In a low shop on the main street an elderly gentleman sat in front of large iron scales for weighing silver. Thoughtfully and with an air of importance he examined through the large round lenses of his horn spectacles piece after piece of silver which the by-standers passed him. Then he weighed them and with his long-nailed fingers made out a certificate concerning weight and validity, for a small percentage of the value. If one stops to think that in the entire commercial city of Sung pan ting this was the only man in possession of an official license to weight silver, that no other set of scales was regarded as authentic, that everyone who paid in silver hastened to the kwan ping, then one realizes the importance of this position and its profitableness. The owner of the scales had to buy his license for a lump sum from the ting. But the people were so used to the procedure that not only the uncoined silver but also the Szechwan silver dollars which had been introduced four years before by the kwan ping man, had to be tested for weight and value. The people regarded the arrangement as a benefit because they were thus protected from frequent fraud, from bad silver and bad scales.

C 797 During my shopping I accidentally learned in one of the stores that there was another European beside myself staying in the city. A few days before Monseignor Dury, priest of the Missions étrangères, had moved into the house belonging to his mission. When I called on him I found the extremely gracious Frenchman all alone with a

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Chinese Christian as his servant. In Sung pan his mission owned an old one-story Chinese house and had transformed the so-called schang fang in the back part of the long freehold farm into a chapel. However, since the most recent persecution of Christians this was only surreptitiously visited. /281/ Monseignor Dury had come up from Mao tschou in order to demand indemnity for this persecution; the Bishop of Tschang tu fu had been assured by the provincial authorities that the instigators would be punished. This persecution of the Christians had also started as a result of an incident which was in itself trivial. The yamen of the ting had introduced a kwang ping, an official set of scales, for weighing medicinal roots. Everyone who sold drugs was supposed to use these scales and pay a small tax, similar to that paid for the silver scales. The scales franchise was offered for sale by the yamen and an old Catholic had bought it for 100 taels. However, his competitors for this sinecure banded together and used the general dissatisfaction among the druggists, which had arisen as a result of the innovation, to stir up feeling first of all against the owner and then against his religion and his brothers-in-faith. To be sure, Monseignor Dury was not at all in favor of having his confessant buy the kwan ping and become a "publican and sinner," but it had already happened when he heard of it.

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Hate increased. The yamen people, frightened by the unsuspected effect of their new institution, said that the Catholic had persuaded them to adopt it, and that increased the fury of the populace. The result was that 9 Catholic Christians and 23 non-Catholics were slain at night. But the people of Sung pan ting were not satisfied with this. In order to calm them the ting and the tschen tai (general) issued a proclamation saying that people should rest assured, from now on no Christian would be permitted to hold any kind of office. And when the druggists and numerous root-diggers who live lower down in the Min Valley threatened to attack the city, the general promised to hand over to them all Catholics in bonds. However, things did not go that far. The French missionaries learned about the affair and handed in a protest in Tscheng tu fu. The kwan ping was no longer given out and the populace gradually calmed down, while the yamen finally declared his willingness to pay 2,000 taels for the murdered Christians.

Intrigues and obstacles on the part of the ting filled in the period from August 6 to 23. Then a small group of riders newly equipped and with fresh horses left the north gate of Sung pan, followed the Min River upstream along a very comfortable mule road and, after

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